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The Temporal Advantages of Religion.

A SERMON

PREACH'D before the
RIGHT REVEREND
AND

RIGHT HONOURABLE
NATHANIEL
LORD CREWE

Lord Bishop of DURHAM

Baron of STENE,
in the CHAPEL at STENE,

July 2. 1721.

Being the *Anniversary* of His CONSECRATION,
His *Lordship* having Then been FIFTY Years
A BISHOP.

By WILLIAM LUPTON, D. D. Prebendary
of *Durham*, and Preacher to the Honourable
Society of *Lincoln's-Inn*.

O X F O R D,

Printed at the THEATRE for *Sam. Wilmot*: and are to
be sold by *J. Knapton*, *W. Innys*, *R. Knaplock* in
St Paul's Church-Yard, and *J. Roberts* in *Warwick-*
Lane, *London*. 1721.

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A SERMON

Preached before the

RIGHT REVEREND

AND

Imprimatur,

ROB. SHIPPEN,

VICE-CANON.

Aug. 8. 1721.



in the CHAPEL at ST. AUSTIN

July 2. 1721.

Being the Anniversary of His Consecration
His Lordship having then been thirty Years
A BISHOP

By WILLIAM LUTTON, D. D. Prebendary
of Durham, and Teacher to the Honorable
Society of Inner-Temple.

LONDON

Printed as the Duty of the Stationer, and
to be sold by W. Stansfeld, W. Wood, W. Jones,
S. P. Cox, and J. W. Smith, at the
Sign of the Anchor, in St. Dunstons Church-yard.

Prov. III. 16.

*Length of days is in her right hand;
and in her left hand Riches and
Honour.*

WISDOM, or Religion, is here introduced Holding out to men's View, the greatest Temporal Blessings, as Inducements to engage them in her Service. And the same Encouragements to Virtue and Goodness, are offer'd in Other places of Holy Scripture. Therefore St Paul assures us, that *Godliness is profitable to all things, having promise of the life that Now is, as well as of That which is to come*^a. And yet, the same Holy Spirit, which Sometimes give us a prospect of Good Men, Drawn in the most Agreeable and Beautiful Light, does Else-

^a 1 Tim. 4. 8.

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where represent Them under the utmost Disadvantages of Shade and Situation: They are Sometimes Figured out, as Crown'd with Happiness, and at Other times, as Loaded with Misery.

It will Therefore be necessary, in treating of this Subject, to consider Three Things:

I. First, *That the Proposal of Temporal Advantages, in the Text, is subject to several Limitations and Conditions, and not Intended to be Understood in an UNIVERSAL and ABSOLUTE sense, as Infallibly Ascertaining these Advantages to every Good man in the World;*

II. Secondly, *That according to the Natural state of Things, which God hath Determin'd, according to the Ordinary and settled Course and Tendencies of Human Affairs, a Religious Life is the most proper and Likely means of securing those Advantages; And*

III. Thirdly, *That, Abstracting from the Natural Tendency of Things, God does frequently, by his Special Providence,*

dence, vouchsafe these Advantages to his Faithful servants; And such advantages, when placed in the hands of Good men, may be properly accounted Blessings.

1st, That the proposal of Temporal Advantages, in the Text, is subject to several Limitations and Conditions, and not intended to be understood in an UNIVERSAL and ABSOLUTE sense, as Infallibly Ascertaining these Advantages to every Good man in the World. And the Truth of this Proposition may appear from the following Particulars.

1st, The Encouragement proposed in the Text, cannot be understood Otherwise, than as They are Compatible with the Established State and Order of Things in the World. If Honour and Riches, in the Highest sense of Them, were to be the Portion of every Good Man, the Consequence must be, (as Few Good men as there are in the World) that the Honourable and the Mighty would do more than bear a

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Just Proportion to their Inferiours; And many of the most Necessary Offices in Human Society must be Neglected, through want of proper Persons to Sustain and Discharge Them.

Indeed, as *Riches* stand purely Opposed to *Want*, and signify only such a Plenty, as is Suitable to every Man's Particular Station; And as *Honour* is Strictly Opposed to *Disgrace*, and signifies only such a Fair Esteem and Reputation, as is Suitable to every Man's Rank and Order; As Riches and Honour are taken in This Sense, and it seems to be a proper sense of Them, in the Promise of them annex'd to Religion, They are without Doubt, Generally bestowed upon Good men, when they are not Inconsistent with any Condition necessarily Implied in That Promise. In like manner, the Promise of *Long Life* must needs be Interpreted, under the Implicit condition of it's consistency with men's Natural Frame and State, whereby One Man is Disposed to a much Earlier Dissolution than Another; Infomuch that Nothing Less than

than a Miracle can bring the Lives of of all Good men to one and the same Measure of Duration.

There may indeed be Instances, as will be observed below, of God's prolonging a Good man's Life, in an *Extraordinary* manner. But the promise of Long Life to Good Men, consider'd in *General*, cannot well be understood to signifie any more than This, that Their Lives shall, Ordinarily, be carried on, by Divine Providence, to their Natural Period, and not be Judicially cut off, as Other men's Lives may be, before They have filled up the Bounds, which Nature hath Assigned to Them. And yet, 'tis here to be observed, that it is sometimes matter of Divine *Favour* to Good men, that they are taken away, before the Term of their Natural Lives is expired. For Thus the Holy Spirit hath taught us, and 'tis a Lesson sufficient to prevent our Judging Rashly and Censoriously of Events, which we know not the Reasons of; *The Righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering*

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sidering, that the Righteous is taken away from the evil to come^a.

2^{dly}, The Truth of the Proposition before us appears from Hence, That the Spiritual and *Eternal* Welfare of some Good Men might be very much Obstructed, if not Finally Prevented by *Temporal* Prosperity. *Everlasting Life* is the Grand Blessing, to which Good men are Intitled by the promise of God; And all Other Promises, which he hath made Them, do Presuppose and Imply their Consistency with That. Whensoever Therefore, their Tempers and Dispositions are such, that their full enjoyment of Earthly Blessings would interfere with their Attainment of Celestial Bliss; the Divine Providence Graciously withholds those Advantages from Them, which would prove Destructive to Them.

Indeed Men Obstinately *Wicked* are oftentimes Indulged, by Providence, in a state of Affluence, in the Enjoyment of all Temporal Advantages; which they do Abuse, and, by That Abuse,

^a Isa. 57. 1.

render the Instruments of their own Ruin; For *the Prosperity of Fools shall destroy them*. And the *Reasons* of this Providential Permission are many and plain, but unnecessary to be offer'd in this Discourse, because They are far Removed from the Subject, as well as the Occasion of it. However, the Mention of this Permission seems to magnify God's Tender Regard to his Chosen Servants, whom he will not Indulge in any the most Agreeable Circumstances, whereby they may Forfeit, or Hazard their Salvation.

Such is the *Knowledge* of God, that he Thoroughly understands every Man's Qualifications and Dispositions; and such his *Goodness*, that he will not Trust Good men with a Larger Portion of Prosperity, than they are able to Manage, lest they should sink under the Weight of it. Where either Ballast, or a Skilful Pilot is wanting, There the more Full and Swelling the Sails, the Greater is the danger of Shipwreck.

3dly, And more Particularly, As

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some Good men's Tempers and Dispositions would render them Unsafe in a Course of Prosperity, so are they better Qualified to exercise those Vertues, which are Needful in a *Depressed*, than Those which are the Duties and the Ornaments of an *Exalted* State. Different Plants do require Different kinds of Soyl to Thrive in. *Patience* and *Resignation* may Flourish and grow up to the Highest perfection in a Soul, wherein *Condescension*, *Liberality* and *Generosity* would either take no Root, or, not rise to Maturity, but Pine and Wither, Droop and Die. Our Wise and Merciful Creatour gives his Several servants proper Occasions of exercising those several Vertues which he hath planted in Them, and which are most Likely to be Fruitful of the Highest Degrees of *Godliness* upon Earth, and of *Glory* in Heaven.

But, after All, the Difficulties which Good men are reduced to, are not alwaies laid upon Them, purely on account of Themselves, or, because such Circumstances will Best accord with
their

their Spiritual Welfare, or, are Best adapted to the Exercise of their Peculiar Vertues, but for other Reasons, and to other Purposes. For

4^{thly}, The Difficulties and Sufferings of Good men are sometimes Necessary to the Advancement of *God's Glory*; And the Glory of *God*, which is the Ultimate *End* of all *Beings*, may well be understood and supposed, as an Implicit *Condition* in all *Promises*. On account of This Great End it was, that the Apostles, and Other Holy Martyrs Lived in Continual Trouble, and Died in Exquisite Torment. Their Consummate Piety did not want the Harsh Discipline of Sufferings, for it's own Improvement; but their Sufferings became the Necessary and Effectual Instruments of Propagating *God's Honour*, and Man's Salvation. And in Other, and Lower Instances, the Submission, the Easiness, and the Cheerfulness, which shine in Good Men, under the Severer Dispensations of Heaven, do greatly Promote *God's Honour*, and the Interest of Religion: They are Abundant Testimo-

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nies, that God is Especially Present and Propitious to his Servants, when they stand most in Need of him: They are an Abundant and Endearing Conviction, that the Spirit of Religion is the Only Spirit of Power, and of Firmness, and of Excellency, which may be Depended on, and will never Fail; In comparison of Which, all the Powers of the World are as that Brittle and *Broken Reed*, whereon if Infirm and Afflicted Man shall *lean*, he will find it so far from Supporting him, that it will Sink under him; and not only So, but will go *into his hand, and pierce it.*

These, and such as These, are the *Conditions* and *Limitations* previously Supposed and Implied in the Promises of Temporal Blessings to Good men; And they may supply us with these Three Observations, amongst many others;

1st, That Temporal Inconvenience is far from being a Certain Mark of God's Displeasure, and is, Therefore, far from being a Just Reason of entertaining an *Ill Opinion* of Those that suffer it, or,
even

even of taking up any *Suspensions* of Iniquity or Unworthiness in them ;

2dly, That, as Temporal Advantages are *Design'd*, and *Proposed* to us, only as Inferiour and Subordinate Motives to Religion, so our *Esteem* of them should be, Comparatively, very Low, and very Little, that our Thoughts and Desires may be the more Closely and Intirely fixed upon the principal Object of our Hopes; the Blessings of a Future, and an Endless Life; And

3dly, That these *Conditions* and *Limitations* of the Encouragements, in the Text, are in Themselves highly Reasonable and Just; And a Man must throw up all Pretensions to Wisdom and Goodness, before he can Wish or Expect such a Distribution of Temporal Advantages, as would be Inconsistent, either with that variety of *Ranks* and *Orders*, under which the Societies of Men are Ranged and Established by Infinite Wisdom; or, with the *Eternal* Savation of his own Soul; or, with his own most *Successful Progress* in the Way of Salvation; or, with *God's Honour* and the

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Advancement of Religion, or, with any Other of the Wise Ends and Purposes of God's Dispensations. 'Tis Sufficient to Good men, that, so far as is Consistent with such Great Things as These, they may properly expect the Blessings in the Text. And the *Reasons* of such an Expectation will appear from the other Two Heads of Discourse still Before us.

II. Secondly Therefore; So Graciously hath God Provided for the Temporal Advantages of his servants, that, according to the Natural state of Things which he hath Determin'd, according to the Ordinary course and Tendencies of Human Affairs, the most Proper and Likely means of securing those Advantages, are Vertue and Religion.

'Tis Disingenuous and Ungrateful, 'tis Impious, 'tis a kind of Implicit Atheism, to Ascribe the Happy Effects of Vertue to the Nature of Things, without Acknowledging, that the Nature of Things was Design'd, Instituted, and Ordain'd by the Great Maker and Governour of the World. It is not owing

ing to Uncertain and Irregular, Unjust and Unequal *Chance*, but to the Wise Decree and Appointment of *the most High*, that *Temperance* contributes to the Continuance of *Health* and *Life*; or, that *the hand of the Diligent makes rich*; or, that the *Faithful* Exercises and Improvements of those Excellent *Faculties*, which Bounteous Nature hath planted in some men's Minds, are the Wings, whereon they Soare to *Reputation* and *Honour*.

Some Vertues have a Peculiar Aptness in them, to produce some *Peculiar* kinds of Benefit; but they All Agree in the Main Point, They bear their Several Parts in Finishing the Harmony and the Happiness of Life. The Power of Vertue Therefore is Contracted and Diminished by those *Sages*, who, representing it as Efficacious and Fruitful of it's own Rewards, are very *Large* in their Accounts of those Internal Treasures of *Peace* and *Satisfaction*, which it bestows upon the Mind, scarce *Mentioning* or *Regarding* it's *External* Acquirements, on which the Necessaries,
the

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the Conveniencies, and the Ornaments of Life do greatly depend. Each of the Sundry Fruits of Vertue Deservedly Challengeth our Regard, and should Excite us to Adore *the riches of His Goodness*, who hath thus impregnated our Duty with Comfort and Delight.

A man Armed with *Vertue* and *Religion* can stand Firm and Immoveable, whilst the most Violent and rageing Waves of Misfortune Dash against him: His *Strength* is equal to the Heaviest *Affliction*, and he Bravely *Repels*, or *Cheerfully Receives* the Keenest Arrows that are Level'd at him, till his Soul, which Nothing could Crush, or Conquer upon *Earth*, takes it's Triumphant Flight into *Heaven*. This Mighty Proofs of Vertue, One of the Noblest Gifts of God, ought to be a *Principal* Subject of our Thoughts and Thankgivings. But, Difficulties and Distress not being Eligible, we have reason to Rejoyce, that the Best means of *Supporting* us under them, are likewise the Best means of *Preserving* us from Them. For Vertue, in it's own Native state,
is

is so Attractive of *External* Advantages, that it can scarce fail of Drawing them Effectually after it, unless they should, in their Motion, meet with any Interruption, or Impediment, from that Sovereign Hand, by which this Glorious Law of Attraction was given. Varieties of Temporal Blessings are in the Possession and Disposal of true Wisdom; And she does Usually and Easily, where no *Extraordinary Providence* Intervenes, Defend, Preserve, and Adorn the Mansions of her own Abode. And how Little reason Good men have to apprehend, that the Streams of Providence shall run in *Opposition* to them, will appear if we consider

III. Thirdly, *that, Abstracting from the natural Tendency of Things, God does frequently, by his Special Providence, vouchsafe to his Faithful Servants, the Advantages mention'd in the Text; And such Advantages, when placed in the hands of Good men, may be Properly accounted Blessings.* And under this Head, Each of the Advantages

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tages mention'd in the Text should be Distinctly consider'd. The

I. First of them is *Length of Days*. And sometimes God is pleased, by an *Extraordinary* Dispensation, to multiply those years, which, in his Ordinary course of Providence, are allotted to a Good man's Life. Thus were *fifteen years*, by the Divine favour and Indulgence, added to the Life of *Hezekiah*, even after the Prophet had brought this Moving message from Heaven to him; *thus saith the Lord, set thine house in order, for thou shalt die, and not live*."

Sometimes God is pleased to Prolong Good men's Lives, by proper Acts of *Deliverance* from those External dangers, which would, Otherwise, prove Fatal to them. Thus was St *Paul* deliver'd from the Conspiracy laid against him by the *Jews*; And a more Remarkable Providence frustrated an Attempt made upon the Life of St *Ambrose*, Bishop of *Milan*; who was no less Famous for his Works of *Piety*

and *Charity*, than he was for his *Noble Extraction*.

The Gracious Providence of God does oftentimes prolong the Lives of his Servants, by proper Acts of *Preservation*. For this must be meant by these^a, and other Parallel expressions in Scripture; *Thou shalt keep them, O Lord, thou shalt preserve them. The Lord is thy keeper, the Lord shall preserve thee from all evil. He shall defend thee under his Wings. There shall no evil happen unto thee.* Instances of Good men's providential *Deliverances* may be more *Signal*, and strike a Deeper Impression upon us; But instances of their *Preservation* are more *Frequent*, or, rather to be accounted Constant and Perpetual: An Invisible Divine Power is Always Defending them from the Invisible and unknown Designs of Evil Men, or, from Impending Evil Accidents, which would, otherwise, fall upon Life, and break it in pieces. It is Applicable to the *Preservation* of Life, as well as the other circumstances of Good

^a Ps. 12. 7. 121. 5, 7. 91. 4.

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Men, that *all things work together for good to them that love God*^a: A Passage of Scripture, ever supplying Comfort to the Expectations, and ever Confirmed by the Experience of Good Men. This Passage is said to have been Particularly recollected with high satisfaction, by that great Example of Faith and Beneficence, *Epiphanius* Bishop of *Salamis*, in the Close of his Life, which was then drawn out to the Length of about a Hundred years.

Who can be so Unjust, as to withhold that *Veneration*, which is a Debt Indispensably due to Old Age thus Crown'd with Vertue? Or, who can Doubt that This is a Scene of Delight and True *Happiness*? For, if a Man's Happiness essentially consists in his Firm Dependence on the Divine Favour, grounded upon a sense of his own Vertue and Goodness; then the Longer his *Experience*, and the more Extensive the *Effects*, and the more Clear and Full the *Testimonies* of his own Goodness are, the Greater must the measures of his

^a Rom. 8. 28.

Happiness be. A Long Life thus Improved, thus Accomplished, thus Blessed, is no Faint Resemblance of That Immortality, which was the Portion of the *First Adam*, nor yet of That, which is purchased for us by the *Second, the Lord from Heaven*. The *Felicity* therefore, and the *Dignity* of such a state as This must be obvious and plain to every one, who passeth a Right Judgment upon the Principles of Human Nature, upon the Promises of God to Good men, upon the Effects of Vertue and Religion, and upon the Nature and Conditions of Happiness.

2dly, *Riches* are oftentimes the Effects of God's Special providence over Good men; which seems evident from Gen. 39. 2, 3. Deut. 28. 8, 11, 12. Prov. 10. 22. and many other Texts. *Hezekiah's* Riches were exceedingly Increased by the same Gracious Providence, which Prolonged his Life; And the same Divine Power and Goodness, which conducted *Abraham*, into a *Good Old Age*, did supply him with Riches in abundance. And we may Easily con-

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ceive, that when God gives Wealth to his most *Sincere* and *Faithful* servants, he knows, that the Abundance thus bestowed upon them, will not prove Per-
 nicious to them. Riches are not Let Loose upon a *Good man*, as Enemies to Wound him: Infinite Wisdom first Guards and Fortifies him against all the Mischief they can Do; And then puts them into his Possession and Power, that he may *extract* all the Good, and *Avoid* the Poyson of Them. And indeed it must be a wonderful Strength and Constancy of Mind, that can render a Man Impregnable, and able to Hold out, under the many and Violent Temptations, which an Abundance of Wealth is always Playing against him. It must be a Vast Weight of Wisdom, that can keep down That Towering *Spirit of Self-sufficiency* within him, which all his Outward Circumstances do conspire in Raising to the most Dangerous Height. Nothing but the *Greatest Mind*, and That Supported by the *Holy Spirit*, can Safely bear the Greatest Fortune. Glorious then and Admirable
 must

must the Endowments of those Faithful and Holy men be, whom God does intrust with Large shares of Earthly Treasures, because he knows, that they are Qualified to Enjoy them with intire *Safety*, and Improve them to the utmost Spiritual *Advantage*; that they will Testifie the *Generosity* of their Souls by the *Effects* of it; and that they will be so far from *Trusting* in their *Riches*, that they will by proper Dispensations, render them Instrumental to the Confirmation of their Trust and Hope in *God*.

'Tis Remarkable in the Character of a Great Prince, that, when some of his Friends, observing his Unbounded Munificence, took the Liberty to ask him, *What he would have Left for Himself under such a Conduct?* He answer'd, *Hope*. And if an *Heathen* could support Himself, in his Acts of Munificence, upon the Principle of Hope, how Firm and Lasting Foundations of Satisfaction, and Safety, may be laid by *Christians*, in Their Acts of Liberality and Charity. They have plain and Full Evidence,

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Evidence, that Their Good works are an Unexceptionable and Undoubted Principle of their *Affiance* in God; and That Affiance in God is a Further, and High Recommendation of Them to His Favour.

What Reason then can be Assigned for *Vows of Poverty*, when so much Excellent Duty, and so much True Happiness may be drawn from Riches? When Those, whom God first Qualifies, by his *Spirit*, to Resemble him in his *Goodness*, may, *Providentially*, be Qualified to Resemble him in this Blessed *Fruit* of it, an Extensive Beneficence to Mankind?

3^{dly}, and Lastly, *Honour* is oftentimes allotted to Good men, by the special Providence of God. And this seems Manifest from 2 Chron. I. 12. Ps. 91. 14, 15. and many other places of Scripture. Thus was *Daniel* advanced to the Honour of being the *First President* over the Princes, in *Darius's* Kingdom; and *David* to the Throne of *Israel*. And the Excellency of their *Vertues* bore

full proportion to the Eminency of their *Stations*, and Titles of Honour. Upon This depended the Completion of their Happiness, and their Glory. 'Tis with *Honour*, as with Every Other Talent, That the Happiness arising from it consists in the *Use* and *Improvement* of it, and 'tis properly a Blessing unto *Good* men Alone; For They Alone can graft upon it, an Assured Expectation of God's Favour. And indeed, They Alone are secure of This Principal Ingredient in it, the *Love* and *Esteem* of Mankind.

Titles of Honour, whether *Hereditary*, or, *Accessional*, when they are not Supported by *Virtue*, do lose a great part of their Value; and therefore a great Part of the Tribute, which would, Otherwise, be paid to Them, is Generally withheld from them. *Wealth*, or, *Honour*, in the Possession of an *Unworthy* person, hath much the same effect upon Mankind, as *Bribery* hath upon *Corrupt Witnesses*; It Extorts, from some men, the *Outward* Testimonies and Expressions of a Deference and Respect,

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pect, which, in their *Hearts*, they Feel nothing of. It is not in Nature to have a Real, Inward Esteem and Reverence, for Vicious, Profligate, Dissolute, and Therefore Dishonourable Persons. The Deference paid to Them, is only *Forced*, and *Superficial*; Whilst That, which is paid to Others, those Happy Others, whose Noble Characters and Noble Qualities do conspire to render them Aimable and Dear to the Societies of Men, is *Voluntary* and *Generous*, the effect of Hearts flowing with *Love* and *Zeal* towards them.

When the Highest *Titles* are thus Joyn'd by the Brightest *Vertues*, they cannot Fail of raising the Highest *Approbation* and *Esteem* in all the Wilest and Best of Men. And Such Honour may well be accounted a Blessing, which hath excited the Greatest Persons to the Greatest Actions and Enterprizes, in all Ages of the World. So long as the *Desire* of it does not proceed from *Pride*, nor Degenerate into *Vainglory*; so long as it is not men's *Chief*, but *Subordinate* Aim; so long as it is Subservient

servient to the *Love of God*, and *Bound-
ed* by the *Laws of Religion*; all which
Circumstances are *Supposed* in the Cha-
racter of a Good man; That Desire of it is
a Natural and Just *Affection*, as the *At-
tainment* of it is a Proper Refreshment
and *Reward* of Pure & Vertuous Minds.

And the *Stability* of this Blessing is
Equal to the *Purity* and the *Excellen-
cy* of it. *Riches*, or *Life*, may be taken
away by Force, or, however, Each of
them is the Certain Prey of Devouring
Time; But *Honour* is a Blessing too
Great to be Destroyed by the most Po-
tent and Bitter Enemies: It riseth the
Higher, by the Opposition it meets with,
and is so far from yielding to the Can-
kering Efforts of Time, that it gathers
Strength by it's Continuance, and is
ever gaining new Degrees of Beauty and
Perfection.

Having gone through the Particu-
lars proposed from the Words, I should
now briefly Apply them to the Occasi-
on of this Discourse; And yet, such an
Application is so Obvious, that it seems
almost needless to Offer it.

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What hath been observed concerning *Length of Days*, must Already have affected us with full Joy, under the Thoughts of that *Honourable* Person, whom we here see attended with the *Blessings* of Long Life, without the *Burthen* of it; Whom God is still pleased to Guard against This Great Cause of *Complaint*, which is Usually Incident to Others, in a much *Earlier* Period, That their *strength is Then but Labour and Sorrow*; And, Who is now as Happy, in being Free from the *Infirmities of the Mind*, as He hath all along been in that *Course of Vertue*, which is the Necessary Provision of so Valuable a *Freedom*. I only Mention that Course of Vertue, without Ventureing to *Offend*, by a Particular Account of it; for *Good* men do Agree with Others of a Quite Different Character, in This Respect, that Neither of them can Easily bear an Account of their Own Lives and Actions.

However; Neither the Fear of Offending the Chastest ears, even by a Detail of plain Truths, on the One hand;

hand; nor yet an Utter Abhorrence of the Abominable sin of Flattery, on the Other, should restrain me from suggesting the Necessity of our Offering up Praises to God, for the Beneficial Use, which this *Noble* Hand hath made of *Riches*, the Second Advantage proposed in the Text. His Generous and Lasting Provisions for the *Education of Youth*, the *Advancement of Learning*, and the *Defence and Propagation of Religion*, Cannot be Concealed, and shall never be Forgot. Blessed the Man, who thus Cultivates and Inricheth his Countrey, by his Passage through it!

Honour is the Last Talent mention'd in the Text; And this also the same Faithful Hand hath Preserv'd without *Violation*, and Improved to the Utmost *Advantage*; For where a *Title of Honour*, and an *Honourable Life*, do reflect a Mutual and Constant Lustre upon one another, There is Honour Indeed. And yet, the Honour thus *Descended*, and thus *Adorned*, does not stand Alone, but in a Happy Uni-

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on with the Honour of *Episcopacy*, and That Episcopal Honour This day risen, in it's *Duration*, to the Meridian of a Century, and shineing forth in it's Full Strength. Abundant Reason have we to Rejoyce under the Benign Aspect of the *Mitre*, and the *Coronet* in Conjunction, a Conjunction which hath Seldom appeared in the World. A Few Persons indeed of Noble Descent are recorded amongst the Bishops of the First Ages; But of Some we know Little more than their Names; and the Account of Others is, that Their Enjoyment of this Double Honour was but Short. It Rested upon the Great St. *Basil*, but a little more than Eight Years, before he followed his *Noble* and *Pious* Ancestours to the Mansions of Glory Above. May the Sun bring many Returns of This Joyful and Memorable Day, before the Like Event ariseth in This Place.

So *Many* and so *Great* Blessings hath Heaven bestowed upon this *Honourable*, and *Venerable* Person.

Indeed in That Church, which hath added

added *Covetousness* to it's Other Idolatries, and so Aggrandized it's Spiritual Stations, that *Many Mighty, and Many Noble* are Tempted to Press in to Them, Episcopacy, Secular Honours, and Vast Treasures do often meet together. But in the *Catholic Church of Christ*, Before They of the *Roman Communion*, by Unwarrantable Tenets and Practices, Separated from it, and Since We have, by Relinquishing Them, been Re-united to it, *All* These Blessings have scarce even been Found Centering in *One* man, and in the same Degrees of Perfection and Duration, as in This Illustrious Person, whom the *King of Heaven* hath thus Blessed, and the *Kings of the Earth* have *delighted to Honour*.

What then remains, but that our *Praises and Thanksgiving*, on *His* account and our *Own*, should be succeeded by our *Prayers*, that in Him may be *Fulfilled* All the Promises of God to Good men, and that the Happy Effects of all the Other promises may finally

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nally Terminate in the Accomplish-
ment of This: *With long life will I sa-
tisfie him, and shew him my Salva-
tion.*

*Unto God, the Father, Son, and Holy
Ghost, be ascribed all Power, Do-
minion and Glory, Henceforth and
for Evermore. Amen.*

F I N I S

